Musul or the Three Gifts.

page 20

ADVENTURES

OF

MUSUL:

OR

THE THREE GIFTS:

WITH

OTHER TALES.

LONDON:

Printed by J. Bonfor, Salisbury Square;

For VERNOR and HOOD, Poultry;

And E. NEWBERY, St. Paul's Church Yard.

1800.

CONTENTS.

Page

Adventures of Muſul; or the Three Gifts. 1

Part I.; or, the Three Sons. . 5

—— II.; or, the Ring. 9

—— III.: or, the Jewel. . . . 21

—— IV.: or, the Cloak. . . . 30

—— V.; or, the Fruit and the Water. 39

—— VI.; or, the Tiger 43

—— VII.; or, the Caſtle. . . . 47

—— VIII.; or, the King. . . . 54

—— IX.; or, Mejliſara. . . . 62

Colin and his Dog, a Paſtoral Poem. 77

Archigallo and Elidurus. . . . 87

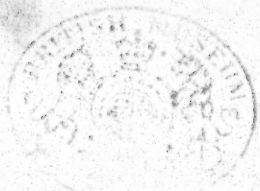
Generoſity. 96

The Prince that had a long Noſe. 99

Concluſion of the Story of Archigallo and Elidurus. . . 121

The Leſſons of Adverſity. . . 125

The Sweet Briar, an Apologue. . 169



10

ADVENTURES

OF

MUSUL;

OR,

THE THREE GIFTS, &c.

IN a romantic valley of Lancaſhire, and in the neighbourhood of the magnificent Lake of Winandermere, is the ornamented farm of Mr. Byron. This gentleman formerly lived in another part of the country, about fifty miles from his preſent place of reſidence, where he contracted a very ſincere friendſhip for Mr. Mereworth, the curate of his pariſh.

Since the removal of Mr. Byron, their intercourſe has been for the moſt part preſerved through the medium of epiſtolary correſpondence; but ſtill, once in a year at leaſt, they paſs a few weeks with each other.

Mr. Mereworth's arrival is always regarded as an extremely agreeable circumſtance by the whole of Mr. Byron's family. As a good and intelligent man, of lively converſation and amiable manners, he is admired and loved. Mr. Byron's children remember and repeat many an entertaining ſtory which they have gathered from his lips; and as the time approaches at which he is to viſit them again, they continually delight themſelves

themſelves with the proſpect of new amuſement.

While they thus indulged themſelves, a letter from Mr. Mereworth announced the preciſe day of his journey.

The day after his arrival, the children found an opportunity of begging a ſtory from their friend. Mr. Mereworth was ready to gratify their wiſhes: he told them that he would repeat a ſtory, which was intended to impreſs upon the minds of thoſe who heard it, many ſalutary leſſons; which would remind them of the uncertainty of all human proſpects, and of the facility with which the greateſt advantages may be loſt. "It will

probably," continued he, "inculcate other truths; but were this laſt which I have mentioned, the only one, the ſtory would deſerve your attention: this conſideration is of incalculable importance to the young; for youth has commonly ſome advantages of nature or fortune in its favour, nay, if nothing elſe, which are too often neglected while poſſeſt, and thrown away as ſoon as opportunity offers."

ADVENTURES
OF
MUSUL;
OR,
THE THREE SONS.

PART I.

A Wiſe and wealthy grandee of Perſia, had three ſons, each of whom ſhared his love, and contributed to his happineſs. When he imagined his death to be at hand, he deſired his ſons to be called into his preſence: they came, and he addreſſed them in theſe words:—to the eldeſt he ſaid:—"All the inheritance which deſcended to me from my father I leave to thee." To the ſe-

cond, he ſaid: "All which I have purchaſed myſelf I leave to thee." To his third ſon, *Musul*, he ſpake thus:—"To thee I have it not in my power to give either land or money; but I will beſtow upon thee three precious jewels: a ring, a gem, and a cloak; with theſe things in thy poſſeſſion, if thou conducteſt thy life with wiſdom, thou ſhalt obtain every thing that is neceſſary for thee: for, whoever ſhall wear that ring, the ſame ſhall win the love of every one who ſees him; whoever ſhall have that jewel on his breaſt, will find it of ſuch rare quality that, of whatever he ſhall wiſh for, he ſhall become immediately poſſeſſed; and as for the cloak, whoever, ſitting upon it, ſhall deſire to be tranſported to

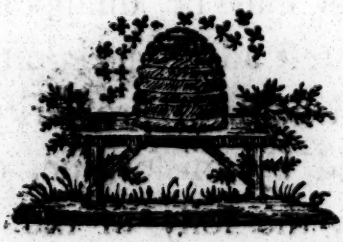
any

any part of the world, thither, without farther trouble, he ſhall be inſtantly tranſported."

You will allow, ſaid Mr. Mereworth, diſcontinuing the ſtory for a few minutes, that this youngeſt ſon was now tolerably provided for. It was my purpoſe, you will remember, in this tale, to ſhew that the moſt flattering proſpects may be diſappointed, and the greateſt advantages loſt; that the ſtrongeſt holds of proſperity may be deſtroyed by misfortune, or ſurrendered by the folly of the poſſeſſor; and that, on the other hand, from the moſt deſtitute and ſhelterleſs condition of miſery, it is equally poſſible that the wretched may be raiſed into the enjoyment of all the favours

of

of fortune.—Let us go on:—let us go to ſee what uſe young *Musul* will make of the extraordinary ſpecies of wealth which his father has promiſed to give him.



PART II.;

OR,

THE RING.

THE King, ſoon after he had thus provided for his ſons, died.

Leaving the eldeſt ſon in peaceable poſſeſſion of the palace, the ſlaves, and the lands of his paternal inheritance; and the ſecond in the enjoyment of his wealth, we ſhall purſue the fortunes of Muſul. His mother called him to her, and ſaid: "Since thy father, according to the will of heaven, is dead, it is my duty to fulfil his teſtament. To you, as you

you well know, he has given three jewels; a ring, a gem, and a cloak, concerning the ſeveral virtues of which, he particularly informed you before his death.—Alas! how grievouſly the remembrance of his loſs adhereth to my heart!—Thy father's will, my ſon, as I have ſaid, I will faithfully perform.—Here, take the ring, which is to procure thee general eſtimation: a young man ſhould ſeek to be beloved:—go, and make a good uſe of thy inheritance: preſerve it with care, as thy father inſtructed thee, and as thou valueſt my bleſſing!"

Our young adventurer travelled to a diſtant and populous city. This city was full of refinements and luxury.

ury. Muſul found ready admittance into the beſt company; and, ſuch was the virtue of his ring, no one ſaw him without becoming his friend. His acquaintance was extenſive, and he found every one ready to ſerve him.

Among the viſitors of the great, he frequently met a lady of the moſt faſcinating beauty and agreeable behaviour. Muſul took every opportunity of ſeeing this lady, whoſe name was *Mejlisara.*

Though he had left his native country with almoſt an empty purſe, yet, ſuch was the influence which he poſſeſſed over the hearts of all his companions, that each was eager

to

to offer him money, and anxious for the pleaſure of beſtowing benefits upon him.

He was enabled to give ſplendid entertainments. Mejlisara was always of the party. He provided the moſt coſtly luxuries: and thus at once gratifying his friends with ſplendid amuſements, delighting by the elegance of his manners, and enchanting them, even without intending to do ſo, by the magic properties of his ring, he lived the univerſal object of admiration.

His acquaintance with Mejliſara had now become ſo intimate that each confided on the other. Mejliſara having learned from Muſul that he left

left his country without money, and was ſtill deſtitute of the means of acquiring it, either by patrimony or by commerce, expreſſed much admiration concerning the ſources from which he was ſupplied with that profuſion of wealth, which enabled him to live in the moſt ſumptuous manner.

Muſul frequently evaded her queſtions on this ſubject: but one day, ſhe preſſed him to a diſcloſure, ſaying: "Will you refuſe to tell me this? You, to whom I have revealed ſo many ſecrets? fie! there is no friendſhip without confidence!"

"Beloved lady!" cried the infatuated Muſul, "do not wound me by ſuppoſing that I wiſh to hide from

you the moſt ſacred ſecret of my heart: from you I would conceal nothing: but if my ſecret ſhould be known—"

"O! Sir," interrupted Mejliſara, "ſince you ſuppoſe that I am incapable of keeping a ſecret—"

"Pardon me" cried the yielding Muſul, "I cannot ſuppoſe any ſuch thing: but you know that ſchoolmen teach us to avoid truſting ſecrets to women: and we, their ſcholars, are deſired to obſerve their maxims: ſuch they ſay is the fickle nature of women that they cannot keep any ones counſel:—better keep thy ſecret thyſelf, they cry, than wiſh that another may keep it:—tell no ſecrets; and

and thou ſhalt not have to lament thy confidence betrayed:—"

"Sir," cried Mejlisara, "I thought that you had known better manners than to run over a broad roll of old ſayings in the preſence of a fine lady; but it is time that you and I ſhould part:—for me, I have only to regret that I ſhould have been ſo weak as to tell you ſo much concerning myſelf."—

"Dear Mejlisara," returned Muſul, "I did but jeſt!"

"If I am ſo paltry as to be unable to keep a ſecret, I ought long ago to have been baniſhed from all good company. You have miſtaken me,

Sir, I assure you: you are not to be afraid to place your confidence in my secresy."

"I am sure of that, amiable Mejlisara," said Musul: "and to show you in what respect I hold you above all others, I will reveal to you the cause of my prosperity: this ring, which you see on my finger was given to me by my father, at his death. Such is the singular virtue that no one can say nay to him who wears it. Whatever he likes and asks for is immediately and with cheerfulness given to him: for the love of mankind is his constant attendant, and he can oblige no one so much as by begging something at his hands. It is through this admirable quality of my ring that

I am

I am rich, as you ſee, and have always enough in my poſſeſſion."

"Now, Sir," ſaid Mejliſara, "give me leave to aſk you one queſtion: Do you think it prudent to wear continually upon your finger this invaluable ring?"

"What do you mean by that queſtion, dear Mejliſara?"

"It ſtruck into my head" returned ſhe, "to what imminent danger you expoſe that incomparable treaſure, by giving it the chance of falling from your finger as you walk abroad, or being taken from you by robbers: how fooliſh it would be to loſe it in any frolic, or moment of careleſſneſs!

I ſhould be miſerable every moment of my life, if I were in danger of ſo great a loſs. Now, if you thought proper to truſt it to my care, I would put it into a ſtrong box, and part with it only with my life."

Muſul was by this time perſuaded that it would be dangerous to wear his ring; and giving full credence to the words of Mejliſara, he placed it under her care.

From the day in which the ill-adviſed youth parted with his charm, the warmth of that general love which he had hitherto experienced began to abate. The cord by which every one felt himſelf drawn toward him was cut. His companions were no longer ſo

free

free nor ſo abundant in their gifts. "Ah," ſaid he, within himſelf, "this is becauſe I do not wear my ring!"

Applying, therefore, to Mejliſara, he deſired her to fetch his ring from her ſtrong-box: "becauſe," ſaid he, "I have occaſion to wear it this evening."

Mejliſara, receiving his requeſt with cheerfulneſs, withdrew to fetch the ring. She was long, however, before ſhe returned; and when ſhe came, entered weeping: "alas!" exclaimed ſhe, "the wickedneſs of the world!—the cheſt is broke open—and the ring is gone!"

When

When Muſul heard theſe words he was overwhelmed with grief: at length, he cried: "alas, the day that I firſt ſaw you, deteſtable Mejliſara!"

Mejliſara wept, and ſeemed full of affliction; but her heart was by no means ſad. The ring was ſafe enough, and in her ſtrong box: but you will remember that ſhe had vowed not to part with it but with her life; and you muſt permit her to be as good as her word.

When Muſul beheld her tears, he refrained from loading her with reproach; and, believing that the ring had been really ſtolen from her, he ſaid: "weep no more, deareſt Mejliſara! I muſt learn to live without my ring."

PART III.;

OR,

THE JEWEL.

SAYING theſe words, and much to the ſatisfaction of Mejliſara, he departed. He returned to his mother's reſidence. The old lady was ſomewhat ſurpriſed at her ſon's unexpected viſit; but, till ſhe learned the cauſe, was very glad of his arrival:

"Alas, mother," ſaid he, "my ring is gone! I gave it into the care of an amiable lady, who was ſo kind as to lock it up in her ſtrong-box, declaring to me, at the ſame time, that ſhe

ſhe would part with it only with her life: but her friendly intention has been fruſtrated by the violence of robbers, who have broke open the box, and ſtolen away my ring!"

His mother counſelled him to avoid a ſimilar accident for the future; and, after diſcharging this duty, delivered into his hands the *Jewel*, the ſecond of his father's gifts.

Muſul, placing the *Jewel* on his breaſt, and reſolving to keep it better than he had kept his ring, returned to the city and ſociety, which had already been the ſcene of his folly.

It was not long after his arrival, before he met again the fair Mejliſara,

Muſul

Muſul was ſo generous as to paſs over the misfortune of which this lady had been, as he ſuppoſed, the innocent cauſe. They were as intimate friends as ever.

The ſame advantages as thoſe which had already reſulted to Muſul from the poſſeſſion of the ring, now attended the jewel. Whatever he wiſhed to have was immediately his own.

Mejlisara greatly admired her friend's good fortune; and judging, from what ſhe had already diſcovered, ſhe preſently concluded that it was to be attributed to the iufluence of ſome ſecret charm. She had no ſooner brought her thoughts to this determination, than ſhe reſolved to leave

leave no means untried in order to get this ſource of wealth into her poſſeſſion: but Muſul remembering his mother's advice, and profiting by his own experience, held bravely out againſt her importunities.

One day, however, after long and fruitleſs petitioning, the artful Mejliſara broke out into the following exclamations: "alas, that I was born! cannot you truſt me, ſir? O, that I might be killed in this place rather than practiſe any fraud againſt you! did I not keep your former ſecret faithfully? and ſhould I not have preſerved your ring, but that, to my irreparable misfortune, wicked thieves broke open my ſtrong-box?"

Here

Here Mejliſara wept; and Muſul beſeeching to know the cauſe of her grief, ſhe anſwered: "I am grieved, ſir, to think what a misfortune it would be, if now, that you have loſt that invaluable ring, you ſhould have the ill-chance to loſe that *Jewel* alſo which you wear upon your breaſt!"

Mejliſara, it muſt be obſerved, waved all farther *enquiry* reſpecting the cauſe of the good fortune of Muſul: ſhe ſtrongly ſuſpected that it reſided in the *Jewel*; and imagined that ſhe ſhould accompliſh her deſign if this were but in her poſſeſſion: Muſul, at the ſame time, conſidered himſelf as being ſufficiently on his guard, while he carefully avoided attributing any peculiar virtue to the *Jewel*; and,

being ſo far ſecure, he was leſs circumſpect about the *Jewel* itſelf, conſidered merely as a *jewel;* he gave way to the alarm which Mejliſara had excited in his mind, and earneſtly intreated her to tell him in what way ſhe imagined that he could place his treaſure from the danger of loſs?

Mejliſara replied that, for her part, ſhe could not think it ſafe till depoſited in her ſtrong box.

"I am fearful, to ſpeak ingenuouſly," replied the wary Muſul, "that you may chance to loſe it, as you lately loſt my *ring*."

"Oh," cried Mejliſara, "that would be dreadful indeed; but it is not probable that the ſame thing ſhould happen

pen twice!—I ſhall think of nothing except the preſervation of your *jewel.*"

Muſul believed the words of his prudent friend Mejliſara, and delivered the *jewel* into her keeping. She, on her part, did not fail to put it into her ſtrong-box.

Muſul had ſcarcely left Mejliſara and his *jewel*, before he felt a conſiderable change in his ſituation. After bearing, during ſeveral days, various ſlights from his companions, and privations in his enjoyments; and becoming actually in want of ſeveral articles which uſed to be ready to his hands, he thought it time to reſort to his great noſtrum which was committed to Mejliſara's ſtrong box: "My

lady," ſaid he, "have the goodneſs to fetch my *jewel*: for I muſt wear it to day."

He had no ſooner uttered theſe words than Mejliſara, with the utmoſt promptitude, went into an inner room where the ſtrong-box ſtood.

After a few moments, Muſul heard the guardian of his treaſure ſcreaming violently.—Muſul haſtened to inquire the cauſe, and found Mejliſara tearing her clothes and hair, and drowned in tears; "alas," cried ſhe, "the *jewel* is taken away! wretch that I am! I will plunge this dagger into my heart and die."

Muſul

Muſul, believing that Mejliſara really meant to harm herſelf, ſnatched the dagger from her hand, and intreated her to think no more concerning the loſs of the *jewel*: "providence will ſtill befriend me!" cried the patient and generous Muſul.

PART IV.;
OR,
THE CLOAK.

SETTING out immediately for his mother's palace, Muſul informed her, circumſtantially of his ſecond misfortune.

His mother was exceedingly grieved to hear of the folly through which he had loſt ſo rich a treaſure: "my ſon," ſaid ſhe, "you well know that you have nothing left except the *cloak*, which I ſhall now deliver into your hands. As you value my bleſſing, I beſeech you take care of this remnant of your fortune."

The

The old lady then produced the *cloak* by means of which the poſſeſſor, ſitting upon it, might be conveyed wherever he would. Muſul received the *cloak* with thanks, and took leave of his mother. Before he went, however, he ſaid: "believe, madam, what I ſay: if I ſhould loſe this *cloak* I will never preſume to ſee your face again, nor to expect your bleſſing."

Travelling was now, you know, both cheap and eaſy to Muſul: ſo that I need not detain you long with his journey.—He returned to his former companions, and numerous ſcenes of ſplendor.

Muſul ſoon paid a viſit to Mejliſara. He did not endeavour to conceal his *cloak;*

cloak; on the contrary, he ſpread it out upon the floor, and, ſitting down upon it himſelf, he invited the lady to do the ſame.

Mejliſara, little ſuſpecting what would happen, did as ſhe was requeſted. Preſently, however, ſtrange fear poſſeſſed her. Muſul began to wiſh that both himſelf and his companion were tranſported to ſome place at a great diſtance from the reſidence of men.

Inſtantly Muſul, Mejliſara, and the *cloak*, alighted amidſt an extenſive deſart. Mejliſara began to weep: "O, dear! alas! how came we hither?"—"nay," anſwered Muſul, "be patient; worſe is coming: I will leave you hear alone; and wild beaſts will

will devour you; for you have kept from me my *ring* and my *jewel.*"

"Oh, dear ſir," replied Mejliſara, "have pity upon me!—if you will but have the compaſſion to carry me back to the city from whence we came, you ſhall have your *ring* and your *jewel* again; or elſe you may freely kill me."

Muſul liſtened to her intreaties, and, having received her ſolemn promiſe that ſhe would never behave in a ſimilar manner again, he conſented to reſtore her to her reſidence.

When Mejliſara ſaw that the anger of her ſimple friend was abated, ſhe obſerving that his paſſion was of ſhort duration,

duration, and actuated by her own ſteadfaſt deceitfulneſs, did not heſitate to inquire how it was poſſible that, in ſo ſhort a ſpace of time, they had travelled from one country to another?

"Such is the virtue of this *cloak* on which we ſit," ſaid Muſul, "that in what part of the world ſoever we might wiſh to be, thither we inſtantly are carried: even though the traveller is ignorant of the means by which his tranſit is effected. Muſul congratulating himſelf now that the *ring* and *jewel* were as good as in his poſſeſſion, reſolved to refreſh himſelf with a little nap before the commencement of his ſecond journey.

Poor

Poor Muſul not only napped, but ſlept pretty ſoundly: meanwhile, his good friend the jewel-keeper, with great caution drew away the *cloak* from under him.—As ſoon as ſhe had it intirely to herſelf, "I wiſh," ſaid ſhe, "that I was in my own houſe!"

Forthwith, the wiſh of Mejliſara was accompliſhed. Mejliſara reached her houſe and ſtrong-box in ſafety, while Muſul lay ſleeping in the deſart.

O, Muſul! thou art nigh periſhing! when thou awakeſt thou wilt have cauſe enough to be alarmed! but thou ſhalt yet do well! thou ſhalt obtain the victory over this deceiver, though thou haſt hitherto ſuffered thyſelf to be caught in her ſnares!

thou

thou haſt been a dutiful ſon, wherefore heaven will bleſs thee, and deliver thee out of thy misfortunes!

James. How intolerably fooliſh this Muſul has been! why did he ſuffer Mejliſara to deceive him ſo often?

Mr. Mereworth. Muſul has, indeed, been very fooliſh; but not more ſo than many others. My ſtory is, as you are well aware, an allegory: we may ſuppoſe Mejliſara to perſonify *false-pleasure*, to whom millions have ſacrificed, like Muſul, their all. We ſee this unfortunate youth deprived, in a ſhort time, of all thoſe promiſing advantages with which he began the career of life. We may ſuppoſe his three gifts to have been *amiableness*, which

which gained the affection of mankind; *genius*, which made him maſter of what he wiſhed for; and an *active mind*, which could carry him whither he would: theſe, at the perſuaſion of *falſe pleaſure*, or diſſipation, he eaſily ſurrendered: even in a deſart, at a diſtance from the ſcenes of luxury, he was not ſafe; and for this reaſon, he carried his enemy with him. Thus it was that Muſul loſt his advantages: be careful to preſerve your's: but, leſt you ſhould make any fatal miſtake, or, leſt you ſhould ſuppoſe yourſelf leſs befriended than he was, liſten to the ſequel of the ſtory of Muſul: in this we ſhall perceive that it is poſſible to regain what we have loſt; and that, while no circumſtances can

inſure our good fortune, there are alſo none from which we may not riſe into proſperity.

PART V.

OR,

THE WATER AND THE FRUIT.

WHEN Muſul awoke, and found neither Mejliſara nor the *cloak*, he wept bitterly. "Alas," ſaid he, "the world does not contain a wretch ſo miſerable as me." He looked around, and trembled at the ſight of the tracks of beaſts of prey; but he could diſcover no living thing, ſave the birds which flew in the air.

"I have deſerved all this," ſaid he, "for my folly: why did I truſt to that deceitful woman?"

Hearing the noiſe of beaſts of prey, he haſtened from the ſpot where he had ſlept. He walked on without knowing to what place he directed his courſe. After travelling a little way, he came where a ſhallow water overſpread the waſte. This he could not avoid paſſing through: but, being weary with walking, he was rather pleaſed with the promiſed refreſhment of his feet. Inſtead of benefiting him, however, this water did him great injury: it was of ſuch a nature that it ate away the fleſh from his feet.

He had not gone much farther before he diſcovered a tree richly laden with fruit: this was the firſt food which he had diſcovered: the ſight filled him with joy. He advanced and plucked

plucked the fruit: it afforded him a delicious repaſt: but, alas! it gave him a dreadful leproſy, which preſently covered all his body.

Overcome now by the accumulation of his misfortunes, he threw himſelf upon the ground, reſolving, in the bitterneſs of his grief, to remain and die. After ſome time, however, he recovered a portion of his ſpirits, and proceeded onward, in the hope of finding ſome inhabited diſtrict.

What was his anguiſh on perceiving his way impeded, a ſecond time, by a ſhallow ſpreading water; "wretch that I am," cried he, "which way ſhall I go?—if I turn back, I muſt repaſs the water from which I have

already ſuffered:—if I keep on, behold, an equal fate is before me!—death preſents itſelf on every ſide:—death is deſigned for me:—I will lie down and die!"

PART

PART VI.;

OR,

THE TYGER.

RESIGNING himſelf to deſpair, the afflicted Muſul ſat at the diſtance of a few paces from the water. He had continued in this ſituation ſome time, when he was alarmed by the approach of a tyger: "here," ſaid he, "is an end to my ſufferings: I will await the approach of this monſter:" ſuch was his determination for a moment, and he continued ſitting; but as the tyger advanced with rapid leaps, the inſtinct of ſelf-preſervation overcame, in the breaſt of Muſul, the ſenſation

ſation of his miſeries; and dreadful as the alternative was, he haſtily ran through the water.

The tyger forbore to follow him; and when he had gained the oppoſite dry land, he found, with exceſſive joy, that his feet, inſtead of being lacerated anew, were re-covered with fleſh, and perfectly healed.

Muſul leaped with joy at the diſcovery of this unexpected good fortune. He could, not, for ſome time, believe his ſenſes: convinced, at length, he confeſſed the excellent quality of the water.

He had not proceeded far, before he perceived, a little to the right, a tree

tree whoſe bending branches ſuſtained in great profuſion, a fruit which reſembled that to which he owed his leproſy.

Muſul was exceeding faint for want of food, and the fruit exhaled the moſt delicious odour; yet it was long before he ventured to eat. "What, alas! will become of me," cried he, "ſhould this ſeducing fruit afflict me with ſome new evil, or increaſe the leproſy under which I already ſuffer!"

Such were the apprehenſions of Muſul, while, with much heſitation, ge gathered and ate the fruit. It was now mid-day; the heat of the ſun was exceſſive; and Muſul, already weary with travelling, after a plenti-

ful

ful repaſt, felt himſelf more inclined to ſleep than to continue his journey.

Muſul lay under the ſhade of the fruit tree; the recollection of his miſeries loſt itſelf in the moſt delightful tranquillity: he fell into a profound ſleep, which continued till the morning of the next day.

PART VII.;

OR,

THE CASTLE.

A Little time after the ſun had riſen, Muſul was awakened by the voices of birds who uttered the moſt harmonious notes from every branch of the tree. Muſul, on awaking, felt himſelf ſo completely happy that he believed himſelf in a dream: his wearineſs was refreſhed; his limbs had recovered their vigour: how greatly was he aſtoniſhed and delighted to find that his leproſy had intirely left him!

Raptured

Raptured in the extreme, he bleſſed the beneficent tree to whoſe delicious and wholeſome fruit he could not but attribute his recovery. Riſing on his feet, he felt himſelf eager to go forward; he ſtaid only to fill his pockets with the fruit, by way of proviſion for his journey.

Relieved from the evils of yeſterday, he ſcarcely remembered the loſs of his cloak, of his jewel, or of his ring. He thought nothing wanting but a guide who could point out the road that he ſhould take in order to bring his journey to a ſucceſsful iſſue. He looked around him with anxiety, and examined the landſcape in ſearch of ſome dwelling or inhabitant. The whole, however, preſented but one

vaſt

vaſt trackleſs ſolitude. Suſtained, notwithſtanding, by the gaiety of his ſpirits, hope held out to him a proſpect ſufficiently inviting; and he rather danced than walked along his flowery way.

He reſted, at noon, under the ſhadow of a hill; and when the heat abated, he aroſe, determined to walk as long as day-light continued.

Aſcending the hill over which he was to proceed, he ſtopped for ſome minutes upon its ſummit, to take a commanding view of the country which lay before his eyes. He looked around the whole proſpect for ſome appearance of human habitation; but he looked in vain: at

length, however, he fancied that he could diſcern ſomething like a beaten way, which, gradually loſing its verdure, and ſeeming to receive the leſs trodden paths from ſeveral directions, aſſumed, at laſt, the appearance of a broad high road; and, after ſeveral windings, deſcended a hill, on the top of which a ſmall indenture ſeemed to admit its continuation. Muſul was ſoon convinced, that his eyes did not deceive him, with reſpect to this ſign of civilization; he reſolved to loſe no time in advancing to the ſpot.

The day was about a third part ſpent, when Muſul diſcovered with rapture the firſt marks of human feet. Theſe, at firſt, were ſcattered in various

various tracks; but they ſoon united into a worn path-way; and this, at length, united with others to form a wide and duſty road. Muſul haſtened along with the livelieſt exultation: he aſcended the hill without perceiving its ſteepneſs: anxious only to gain the ſummit, and diſcover a new proſpect.

He gained the ſummit, and was gratified beyond his expectation: for, at a ſhort diſtance, he beheld an extenſive and ſtately Caſtle; near to which ſeveral houſes of pleaſantry and others aroſe.

Full of extreme joy at this diſcovery, he ſpent a few moments in the indulgence of his admiration. He

then deſcended the hill with alertneſs, and purſued his way to the caſtle and villagery.

He ſoon began to diſtinguiſh with accuracy the walls and architectural ornaments of the caſtle. Theſe, he contemplated with pleaſure; but his ſenſations were preſently reverſed, on perceiving that round the wall of the outer building, were ſuſpended a prodigious number of human heads. He ſtopped, involuntarily, at this horrible ſight; and looked around for ſome path, which led away from the caſtle; but to go backward or forward was the only alternative. Unwilling to return to the ſolitude which he had left, and reſolving to brave danger,

ger, if danger ſhould preſent itſelf, he walked directly towards the caſtle.

PART VIII.;

OR,

THE KING.

MUSUL had not advanced many paces, when he was accoſted by two men who came running to meet him: "friend," ſaid they, "the king, who is the ſovereign of this country, and who lives in this caſtle, is afflicted with a leproſy: if you can cure him, great rewards will be given to you: are you ſkilled in phyſic?"

Muſul remembering the cure which he had received from the fruit, ſome of which he ſtill poſſeſſed, boldly

boldly anſwered: "yes: and if you will lead me to your king, I will undertake his immediate cure."

"Beware," ſaid they, "of engaging in this taſk too raſhly: many phyſicians have already attempted it in vain: and we muſt warn you that, while, on the one hand, in caſe of ſucceſs, the king will confer upon you unexampled benefits, on the other, ſhould you fail, your life muſt pay the forfeit: the heads which you ſee around the caſtle, are thoſe of unfortunate phyſicians; and ſhould you attempt without ſucceeding, your head muſt likewiſe be placed with theirs."

"Sirs," returned Muſul, "I am greatly obliged by the caution you have

have given me, but, such is my confidence in my art, I fear nothing: lead on, I beseech you, that I may restore your king."

The men introduced Musul accordingly.

On being presented to the king, Musul requested his Majesty to eat of the fruit which he had brought. The king, being pleased with the flavor of the fruit, complied; though he placed but little faith in the medicine.

The king having ate the fruit, Musul was conducted from the chamber, and placed under a guard during the time which was to be allowed for the

the king's recovery. He was regaled with a magnificent entertainment, and treated in the moſt reſpectful manner: but the penalty of death was held over him as unavoidable, in caſe the king's diſorder continued.

Muſul, relying on the wonderful efficacy of the fruit, felt no apprehenſion concerning his fate. He ſlept ſoundly after his fatigues; and waked the next morning in full confidence of ſucceſs.

The king, however, had not opened his eyes.

By ſome of the attendants he was even believed to be dead; and Muſul was ſtrictly guarded. During the courſe

courſe of the day, frequent reports were brought to him of the king's ſleep, from which to awake him every effort was uſed in vain: but Muſul remembering the profound and long ſleep which had fallen upon himſelf—immediately after eating the fruit, and which had preceded his recovery, conſidered the king's ſituation as a ſatisfactory omen of good fortune.

The afternoon, however, arrived, and the king continued to ſleep. The officers of the palace appeared, and charged Muſul with having poiſoned their maſter. In vain, he aſſured them, that the king did but ſleep; that his drowſineſs was the conſtant attendant upon the operation of the medicine, and a ſure ſymptom

of

of recovery: the officers would not liſten to theſe repreſentations: they threatened him with death.

Muſul believed that delay would inſure his ſafety; he endeavoured to convince the attendants that, though motionleſs, the king was ſtill alive; he begged, at length, only that a few hours might be allowed him, before he ſubmitted to the axe.

To this requeſt, with much reluctance, the officers yielded. They conſented that he ſhould live till evening: but the time of reſpite drew to a cloſe; the king ſtill ſlept, and the executioner prepared to obey the orders which he had received.

Muſul,

Muſul, confiding in the fruit, ſolicited a farther allowance of time; but this was refuſed.

Evening approached, and the executioner entered. At this moment, an attendant brought the joyful news that the king had awoke.

Muſul was led into his preſence; The king received him with the moſt rapturous welcome; and convinced his people that the leproſy was cured.

The higheſt honors were immediately paid to Muſul.

The king gave him the moſt magnificent preſents; and offered him conſiderable rank in his court and ſervice;

ſervice; but Muſul profeſſed himſelf unable to remain long within his dominions. Prudence, no doubt, ſuggeſted to Muſul the danger of remaining under ſo arbitrary a power.

PART IX.;

OR,

MEJLISARA.

MUSUL removed to a ſea-port, where he waited with impatience for a ſhip that might convey him to his country. A ſhip, at length, was ready to ſail. As he had declared to his mother that he never would preſume to ſee her without his *cloak*, Muſul determined rather to return to the city than to his mother's reſidence. He took leave of the king, who lamented his departure, and loaded him with new preſents.

Muſul

Muſul no ſooner reached the city than he inquired for Mejliſara. He was informed of her reſidence, and found that ſhe was in poſſeſsion of all that wealth and general eſteem, which the *ring* and *jewel* eaſily commanded. She imagined him intirely loſt in the deſart, and his travels and hardſhips had ſo altered his face that he had reaſon to believe ſhe would not diſcover him even if he paid her a viſit.

While he was conſidering by what means he could recover his treaſures, he had the good fortune to hear that Mejliſara was afflicted with a leproſy.

Muſul had taken care to bring a quantity of the fruit by which himſelf and the king had been cured;

and conſidering the preſent circumſtances as peculiarly favourable to his wiſhes, he cauſed information to be conveyed to Mejliſara, of the extraordinary ſkill of a foreign phyſician, then reſident in her neighbourhood.

Immediately after this Muſul received a meſſage from the lady, praying him to favour her with a viſit.

On ſeeing his patient, he aſſured her that a cure would be a matter of the greateſt difficulty. After ſeeming to conſider her caſe with much attention, he declared it to be of ſo dangerous a nature, that nothing but the utmoſt exertion of his art could avail: "Nor will that," continued he,

he, "be ſufficient, unleſs you can faithfully perform one taſk yourſelf."

"Ah! ſir," ſaid ſhe, "I beſeech you to point out what I am to do. I will refuſe nothing to get rid of this terrible diſeaſe."

"Lady," ſaid Muſul, "you muſt freely confeſs any offence which, through your whole life, you have committed againſt right, and good conſcience; if you do not this, I cannot cure you."

Mejliſara deſiring health more than any other bleſſing, reſolved to diſcloſe her guilt. She told him how, from an illuſtrious Perſian, Muſul by name,

ſhe had ſtolen three articles of great value: a *ring*, a *jewel*, and a *cloak*.

"And what have you done with theſe things?" ſaid Muſul.

"In that ſtrong box, ſir," returned Mejliſara, "they are ſafely depoſited."

Muſul immediately opened the ſtrong box, and took his treaſures. Mejliſara was not thoroughly ſatisfied with this behaviour: but Muſul aſſured her that he conſidered it as indiſpenſably neceſſary. He now preſented Mejliſara with ſome fruit, aſſuring her that her recovery would be immediate.

Muſul prepared to depart: but, ſuddenly, with the noiſe of pealing thunders,

thunders, while the air was filled with the ſweeteſt odours, and the chamber illumined with ſoft radiance of morning, behold a majeſtic form, one of the cœleſtial genii, became viſible to the eyes of Muſul and Mejliſara.

In the preſence of this exalted being, all the grandeur of the apartment in which they were, dwindled into meanneſs; and the beautiful Mejliſara loſt all her charms; ſuch is the contraſt between earthly ſplendor and cœleſtial glory.

Muſul and Mejliſara remained in ſilent aſtoniſhment and admiration, while the genii ſpoke theſe words:

"Muſul!

"Muſul! I have been thy guardian. I have directed the extraordinary adventures which thou haſt experienced. I have even overruled the courſe of nature for thy ſake; that thou mighteſt learn wiſdom.

"Hear what I have done. I directed thy father to beſtow upon thee three gifts: they were in themſelves without value: my power was all their virtue.

Each of theſe gifts repreſented a quality of your mind from which you parted with at the ſame time that you ſurrendered ſeverally, your father's legacy. A ſlave to luxury, you loſt the ingenuouſneſs of your heart, you ſuffered yourſelf to be overcome by her

her charms, and you gave up your *ring*.

"It was not your *ring*, but the goodneſs of your diſpoſition, which won you the love of mankind: and marvel not that, when you loſt the reality, you was ſoon diſpoſſeſſed of the outward token and appearance. To the ſame idol you ſacrificed your *jewel*: it was not a paltry diamond, but the ineſtimable *jewel* of an enlightened and vigorous mind, which was the ſource of the bleſſings you enjoyed."

"In the ſnareful gifts of luxury, you rioted: weakened by diſſipation, you loſt your intellectual ſuperiority; and, from the ſame cauſe, you was a

ſecond

ſecond time deceived by the artifices of Mejliſara."

"Deſtitute now of that amiableneſs which wins the favor of mankind, and of thoſe talents which command it, you had, in your poverty, only one honorable diſtinction: this was independence, typified by a garment in which you might wrap yourſelf, and go where you would. What did you do? you had loſt your independence: you was devoted to luxury: how ſoon ſhe deprived you of your *cloak!* ſhe found you rich: ſhe left you poor: ſhe caſt you on a deſart, and left you to ſtruggle againſt every diſadvantage. I was ſtill your guardian. I impelled you forward. You paſſed through the water, and

I afflicted

I afflicted you: you was hungry: I ſhewed you fruit: and when you had eaten it, I covered you with leproſy. You had expected benefit from the water, and you had deſired food. I cauſed evil to come upon you that you might learn the uncertainty of expectation. I cauſed evil to come upon you that, from the experience of ſtill greater miſery, you might forget the loſs of your *ring*, your *jewel*, and your *cloak*: toys upon which you placed ſo much value, and which you imagined neceſſary to your happineſs. You arrived at a ſecond ſpreading water: as it bore a reſemblance to the former, you imagined that it would prove equally injurious: you deſpaired. I rouſed you by terrific danger: I led on the raging

raging tiger: you ran through the water: I healed your feet. You attributed that bleſſing to the water: but you neglected to thank the tiger, but for whom, you would have ſat and periſhed on it's margin."

"You went forward, and you was cured of your leproſy, by eating fruit ſimilar to that which had, to your imagination, produced in you the diſeaſe: hence you learned that evil and good may proceed from the ſame ſource: this leſſon, if applied to yourſelf, teaches you that, every ſituation, (as the water), and every accuſation (as the fruit), may be the cauſe either of benefit or injury: ſo that you have neither to envy the condition of others, nor to be vain

of

of your own: if you apply it to the will of heaven, the recollection that every thing, whether you eſteem it good or evil, comes from *one* diſpoſing power, will lead you to be ſatisfied that whatever harms you in one way, is advantageous to you in another: Had you never ſuffered the leproſy, you had never found the means of cure: had you known nothing of this, inſtead of being enriched and honoured by a mighty monarch, you would become the ſlave of one of the merchants of his kingdom. Your misfortunes in the deſart, then, have been the means of reſtoring you to the treaſures you had loſt: the misfortunes themſelves have brought back into your heart and mind the virtues which they had loſt;

and the circumſtances in which they placed you, have enabled you to regain your father's legacies, which are but the external ſigns of your good qualities. Without theſe, however, you had vowed never to return to your mother, your kindred, and your country. They are now thy own. I waited only till thou hadſt given proof of the generoſity of thy heart, in thus adminiſtering relief to Mejliſara, whom, for this purpoſe, I afflicted:" Then, turning to Mejliſara, he ſaid, "Mejliſara! the fruit has cured you: be no longer a deceiver:" and, again, to Muſul, ſaid: "Go, now, to thy mother, thy kindred and thy country."

Muſul lifted his head, to thank the beneficent genius: but he had vaniſhed.

Muſul

Muſul turned his eyes towards Mejliſara. She remained ſpeechleſs through terror, and afraid to look up. When her ſenſes were reſtored, ſhe begged the forgiveneſs of Muſul.

He freely pardoned her.

The leproſy departed from Mejliſara; and Muſul, with his three gifts, reached his mother, his kindred, and his country. The qualities of his heart and mind being reſtored, he kept, through the remainder of his life, his *ring*, his *jewel*, and his *cloak*.

COLIN

AND

HIS DOG.

A POEM.

COLIN AND HIS DOG:

A POEM.

As you have had a long ſtory, ſaid Mr. Mereworth, (when the young people aſked him, a day or two after, for another) as you had a long ſtory before, you will now give me leave to repeat a very ſhort one: but this ſhort ſtory is in verſe.

A PASTORAL.

Colin of his dog doth brag
For having many feats,
The while the cur undoes his bag
And all his dinner eats.

WILLY. JOCKEY. COLIN.

WILLY.

Stay, Jockey, let us reſt here by this ſpring,
And Colin, too, ſince we ſo well are met:
This ſpreading oak will yield us ſhadowing
Till Phœbus' ſteeds be in the ocean wet.

JOCKEY.

Gladly, kind ſwain! I yield, ſo thou wilt play
And make us merry with a roundelay.

COLIN.

COLIN.

No, Jockey; rather ſend me to the wood,
The time is fit, and filberts waxen ripe;
Let's go and fray the ſquirrel from his food:
We will, another time, hear Willy pipe.

WILLY.

But who ſhall keep our flocks when we are gone?
I dare not go and let them feed alone.

JOCKEY.

Nor I: ſince but the other day it fell,
Leaving my ſheep to graze on yonder plain,
I went to fill my bottle at the well,
And e'er I could return two lambs were ſlain.

COLIN.

Then was thy dog ill-taught, or elſe aſleep:
Such curs as thoſe ſhall never watch my ſheep.

WILLY.

Yet Colin hath a dog not of the beſt;
He ſeems too lazy, and will take no pains;
More fit to be at home and take his reſt
Than catch a wand'ring ſheep upon the plains.

JOCKEY.

'Tis true, indeed: and, Colin, wot you what?
I think he plays the fox, he grows ſo fat!

COLIN.

Yet, hath not Jockey, nor yet Willy ſeen
A dog more nimble than is this of mine;
Nor any of the fox more heedful been
When in the ſhade I ſleep, or liſt to dine.
And, tho' I ſay't, hath better tricks in ſtore
Than both of your's, or twenty couple more.

How often have the maidens ſtrove to take him
When he has croſſed the plain to bark at [crows!
How many laſſes have I known to make him
Garlands to gird his neck, with which he goes
Vaunting along the lands ſo wound'rous trim,
That not a dog of your's durſt bark at him!

And when I liſt, as oftentimes I uſe,
To tune a horn-pipe, or a morris-dance,
The dog, as he by nature could not chuſe,
Seeming aſleep before, will leap and dance.

WILLY.

WILLY.

Belike your dog came of a pedlar's brood;
Or, Colin's muſic is exceeding good?

COLIN.

I boaſt not of his kin, nor of my reed,
(Though of my reed, and him, I well may [boaſt)
Yet if you will adventure that ſome meed
Shall be to him that is in action moſt
(As for a collar or ſhrill ſounding-bells)
My dog ſhall ſtrive with your's or any's elſe.

JOCKEY.

Colin in truth, I muſt confeſs your wag
(For ſo you call him) hath of tricks good ſtore:
To ſteal the victuals from his maſter's bag
More cunningly, I never ſaw before!
See, Willy, ſee! I prithee Colin's note
How faſt thy bread and cheeſe goes down his throat.

WILLY.

Now, Colin, ſee, how mannerly your cur,
Your well-taught dog that hath ſo many [tricks,
Devours your dinner.

COLIN.

COLIN.

I wiſh 'twere a briar
To choke the mongrel!

JOCKEY.

See how he licks
Your butter-box: by Pan I do not meanly
Loye Colin's dog that loves to be ſo cleanly.

COLIN.

Well flouted, Jockey.—

WILLY.

Colin; run amain:
For in your ſcrip he now has thruſt his head
So far, he cannot get it out again:
See, how he blindfold ſtrays about the mead!
And at your ſcrip your bottle hangs, I think:
He loves your meat, but cares not for your drink!

JOCKEY.

Aye ſo it ſeems: and Colin now may go
Unto the wood, or other home, for cheer.

COLIN.

COLIN.

'Twere better he had never ſerved me ſo!
Sweet meat, ſour ſauce: he ſhall buy it dear,
What muſt he be aforehand with his maſter!

WILLY.

Only in kindneſs, he would be your taſter!

COLIN.

Well, Willy you may laugh and urge my ſpleen
But, by my hook, I ſwear he ſhall it rue,
And had far'd better had he faſting been.
But I muſt home, for my allowance new
So farewel, lads: look to my fleeced train
Till my return.

JOCKEY.

We will.

WILLY.

Make haſte again.

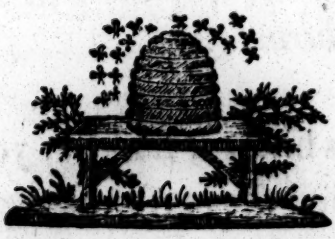
SHEPHERD'S PIPE. Egl. 17.

ARCHIGALLO AND ELIDURUS.

THE next ſtory which Mr. Mereworth related was that of *Archigallo and Elidurus.*

In this hiſtory, ſaid he, you will ſee exemplified the performance of fraternal, or brotherly, duty. It is an inſtance of great elevation of mind, and ſtrict regard of juſtice.—In a former ſtory we recited a remark of *James*, one of Mr. *Byron's* ſons, becauſe it led to ſome uſeful obſervations from

Mr. Mereworth; and we ſhall, in the tale which follows, relate an obſervation from his brother *William*, together with Mr. Mereworth's reply.



ARCHIGALLO

ARCHIGALLO AND ELIDURUS.

LONG before the invaſion of Julius Cæſar, Archigallo was king over a part of Britain. Forgetful of the dignity of his ſituation, he was, as a ſoldier, a robber; and as a magiſtrate, unjuſt. He harraſſed his people by forming them into armies which were to plunder the neighbouring kingdoms. Theſe expeditions might, probably, have pleaſed his ſubjects had they produced laſting advantages: but the injured kingdoms roſe to revenge themſelves of the in-

juries which they had ſuſtained; they defeated the people of Archigallo! and after driving them from their frontiers, ranſacked their towns, and ſlaughtered the inhabitants.

William. But the people, ſince they were willing to join their king when he went out to pillage, could not wholly blame him for the misfortunes which happened in conſequence.

Mr. Mereworth. In juſtice, perhaps, they could not: but we are too apt to receive with willingneſs the temporary benefit of wrong actions, and yet to expect to throw off from themſelves the diſagreeable conſequences which commonly follow.

Young

Young perſons, for inſtance, at ſchool, are extremely glad to find a bold companion who will lead them to the commiſſion of ſome great offence. They admire their hero; extol his courage; and even urge him to do more than by himſelf he would dare to do: but, if the fault is diſcovered, how many are there who, through timidity, or abſolute meanneſs of ſpirit (and meanneſs of ſpirit is a vice to the poſſeſſion of which the timid are much expoſed) will endeavour to caſt all their guilt upon his conduct, and to accuſe him of being the ſole cauſe of the diſgrace which they ſuffer? while, perhaps, a little before, when to be moſt daring was the general ambition, they diſputed with him almoſt all the honour of precedency, and wiſhed,

each

each, to be thought the ringleader of the party!—This is very vile, you will allow.—On the other hand, whatever we may think of theſe daſtardly ſpirits, there is a point of view from which the real ringleader will be ſeen, while oppreſſed by the ingratitude of thoſe who moſt willingly joined him, to receive in fact no more than juſtice; for theſe fearful or indolent minds, however diſpoſed to miſchief, are incapable of acting without the aſſiſtance of ſome adventurous bravado: ſuch a one *is*, therefore, the *ſole* cauſe of the evil: all the reſt are but his tools. You ſee, then, that Archigallo ſuffered but what was right when his ſubjects reviled him for his conduct: and to apply the conſideration to your own conduct: (which is the

the uſe that you ſhould make of all which you read and hear), let it warn you to avoid engaging in any wrong deſign. You abhor, I am ſure, the mean behaviour of the *followers*; and remember that, as a *leader*, you muſt expect thoſe who are capable of doing wrong to abandon you when ever you are unfortunate.

There were, however, other reaſons for the hatred which the ſubjects of Archigallo conceived againſt him: but theſe were, in truth, produced from the very ſource of which we have already ſpoke. Whenever your friends are bad, you muſt become bad too, or, you muſt loſe their friendſhip. The king choſe to be ſurrounded by men who were uſed to acts of injuſtice;

tice; and he was frequently obliged to ſupport them in their crimes. This he did much againſt his will; but he had deprived himſelf of the power of doing right. His name was rendered odious to the people, becauſe it was uſed to authoriſe acts which even he himſelf deteſted.

Archigallo had a brother whoſe name was Elidurus. At a diſtance from the reſidence of the king, Elidurus led a life of paſtoral ſimplicity. His houſe was of turf: it was built a little above the foot of a hill: it overlooked rich verdent paſtures, through which a ſmall river glided along, affording conſtant moiſture to the graſs, and drink to his herds of cattle. Elidurus was married to a princeſs whoſe manners

manners were as uncorrupted as his own. They contented themſelves with rearing their family in peace. Elidurus never took any part in the expeditions of his brother: he was not indolent nor unambitious of glory; but he ſhunned injuſtice. He had no office in the ſtate: but the reſpect in which he was held gave him conſiderable authority in the neighbourhood; and all men knew that he did not avoid courts or camps incapable of ſhining in either, but becauſe he was averſe to the life which his brother led: on the other hand, though frequently urged by every ſpecies of perſuaſion, he would not be prevailed upon to attempt the overthrow of the tyrant. He forbade ſuch adviſers his preſence.

GENEROSITY.

THE generous behaviour of Elidurus drew forth the praiſes of all the little party. Mr Mereworth, in ſpeaking of this ſubject, was led to recite the following extraordinary inſtance of GENEROSITY.

One night the great Moſque in Egypt took fire and was burnt down. The Muſſulmen ſuſpecting that the Chriſtians had done it, ſet fire to their houſes in retaliation.

The

The ſultan of Egypt ſeized thoſe who had burnt the houſes of the Chriſtians; and having collected them together in one place, ordered that as many tickets ſhould be written as there were offenders. Upon ſome of theſe tickets were written the ſentence of death; upon others that of cutting off the hand; and upon others that of whipping the offender: and, theſe lots being caſt among them, each ſuffered according to his reſpective chance.

A lot which inflicted death fell upon one, who ſaid: "It is not upon my own account that I am afraid to ſuffer death; but I have a mother who, excepting me, has no one to ſupport and protect her." By the ſide

of this man ſtood another, whoſe ticket ordered him only a whipping: and this man exchanged lots with the other, ſaying, "I have no mother;" and he ſuffered death in place of the other, who received the whipping.

Silver and gold the meaneſt wretch may give:
To part with life *is* generous, *worth* applauſe!
What glory's his who, that his friend may live,
His life can ſacrifice in friendſhip's cauſe!

THE PRINCE
THAT HAD
A LONG NOSE.

THE time of Mr. Mereworth's departure was now at hand. He was repeatedly thanked for the ſtories which he had told: but theſe thanks were always accompanied with a petition that he would have the goodneſs to relate *one* more.

In compliance with the wiſhes of his young friends, Mr. Mereworth repeated the following tale. It will

not be found too ſerious, it is to be hoped, for our young readers: though the miſfortunes of the great have often excited tears: and we have, in the following pages, a prince who had too—too long a noſe.

THE PRINCE

THAT HAD

A LONG NOSE.

"YOU ſhall have a ſon," ſaid the offended genius, "who ſhall always be unfortunate till he perceives that his noſe is too long!"—He ſaid, and vaniſhed.

"Well," ſaid the king, who, terrified as he was by the preſence of the ſupernatural power, could ſcarcely refrain from laughter, "if my ſon

ſhould have a noſe that is too long, he will, at leaſt, have eyes with which he may take care of it, and he will not be deficient in the ſenſe of ſmelling."

The king died, and his ſon was born. The infant had large blue eyes, as beautiful as ever were beheld, and a very pretty little mouth;—but then —his noſe was intolerably long.

The queen was inconſolable when ſhe beheld this long noſe; but the ladies of the court told her that it was by no means ſo long as it appeared; that it was a Roman noſe; and that, it might be learned from all hiſtory that, great heroes always had great noſes.

The

The queen who loved her child to diſtraction, was delighted with this language: and, owing to its being perpetually in her ſight, ſoon began to think that it was not ſo very long.

The prince was educated with great care, and as ſoon as he could talk, all ſorts of ill-natured ſtories were told him concerning perſons who had *short* noſes. No one was ſuffered to approach him whoſe noſe did not in ſome degree reſemble his own; and the countries, to pleaſe the queen and her ſon, pulled the noſes of their own little children, day by day, to make them long; but they had enough to do; for, after all, they were but mere pugs in the preſence of the prince.

When

When he began to read, they inſtructed him in hiſtory; and when any great princes, or beautiful princeſſes were mentioned, he was always told that they had long noſes. His apartments were hung round with pictures, in which every face had a long noſe; ſo that the deluded prince was habitually accuſtomed to length of noſe; and never once ſuſpected the deformity of his own.

When he grew up, and was to chuſe a queen, he was preſented with the portraits of various princeſſes. He was enchanted with that of a daughter of a great king, whoſe dowry was immenſe; but the prince thought of nothing but her beauty. The princeſs however, who ſo charmed him, had a little turned-up noſe, which

had

had a very pretty effect upon her face; but this circumſtance threw the courtiers into the greateſt embarraſſment in the world. They had been in the habit of deſpiſing little noſes, and ſome ridicule had eſcaped them concerning that of the princeſs; but the prince diſregarded their raillery upon this ſubject; and forbade the court to thoſe who had dared to ſpeak deridingly of this feature in the face of the princeſs. The reſt, warned by theſe examples, became prudent, and told the prince that, in truth, a *man* could not be handſome without a long noſe; but that the principles of *female* beauty were different; and a learned man, who ſpoke Greek, informed him that he had found in an old Grecian manuſcript a paſſage

paſſage from which it might be clearly inferred that Cleopatra had a little turned-up noſe.

The prince made a magnificent preſent to his ſage commentator, in return for his welcome information; and ſent ambaſſadors to aſk the princeſs in marriage.

The alliance was accepted; and ſo eager was the prince to receive the lady, that he went forward three leagues to meet her; but, when he advanced to kiſs her hand, the genius deſcended, and ſnatched her from his ſight!

The prince reſolved never to enter his capital again, till he had recovered his

his bride. He ſet forward in this purſuit; he would not ſuffer any one of his attendants to accompany him; but mounted upon a good horſe, threw the bridle upon his neck, and to take which way he pleaſed.

The horſe went towards a large plain, and the whole day was ſpent in traverſing it; along their whole way, not a ſingle houſe was to be perceived. The maſter and the beaſt, were both oppreſſed with hunger; at length toward evening, they beheld a cavern, in which a light might be perceived.

The prince alights, and entering the cavern, ſees a little old woman, who appears to be more than a hundred years of age. She puts on her ſpectacles,

ſpectacles, in order to behold the prince; but ſhe finds conſiderable difficulty in fixing them, on account of the extreme ſhortneſs of her noſe.

The prince and the old lady, both at once burſts into a fit of laughter on beholding each other; and in the ſame moment, each exclaims: "ah! what a droll noſe!"

"Not ſo droll as your's, madam, give me leave to ſay," cries the prince: "but leaving our noſes for what they are, and be ſo good as to give me ſomething to eat; for I am dying with famine, as well as my poor horſe.

"With all my heart," ſaid the little noſed lady: though your noſe is rather

rather ridiculous, you are the ſon of one of my beſt friends. I loved the king, your father, as my brother; he had a very well made noſe."

"And what does mine want?—" demanded the prince. "O, it *wants* nothing," replied the lady: "on the contrary, it *has* already too much: but that is no matter; you may be a very honeſt man, perhaps, though your noſe is certainly too long.—I was obſerving to you that, I was greatly eſteemed by your father; he frequently came to viſit me in paſt times; and, now I ſpeak of paſt times, I would have you to know that I was then very pretty; your father uſed to tell me ſo. I muſt repeat to you the

converſation that we had together the laſt time I ſaw him :"—

" Yes, madam," ſays the hungry prince ; " but I ſhould like to hear it after ſupper : recollect, if you pleaſe, that I have not ate any thing to day."

" Poor youth," cried the old lady ! " he is perfectly in the right :—I did not think of that.—I will order your ſupper immediately ; and, while you eat, I will tell you my hiſtory in four words : for I hate long ſtories. Too long a tongue is worſe than too long a noſe ; and I remember that, when I was young, every body admired me becauſe I was not a great talker, as

was

was ſaid of the queen, my mother: for, to tell you a ſecret, whatever I may appear to be now, I am the daughter of a great king. My father—"

"Your father eat when he was hungry," interrupted the prince.

"No doubt," returned the good lady; "and you ſhall have your ſupper immediately: I will only mention that my father"—

"Whatever your father did," cried the prince, who began to be choleric, "I have no inclination for hearing any thing till I have ſomewhat to eat." Then, ſoftening a little

(for he was afraid of loſing all hopes of a ſupper) he ſaid: "I dare ſay, madam, that the pleaſure of hearing your converſation would take from me all ſenſe of hunger; but my poor horſe, who would not have that felicity, has need of ſome nouriſhment."

The lady ſwallowed this compliment: "You ſhall not wait a moment longer," ſaid ſhe, calling her ſervants: "you are very polite; and, notwithſtanding the enormous length of your noſe, extremely amiable."

"Plague on the old lady with my noſe," ſaid the prince within himſelf: "if I did not want to eat, I would leave

leave this babbler, this hater of long tongues to herſelf. She muſt be a very great fool not to ſee the abſurdity of her behaviour! This it is to be born a princeſs! Flatterers have praiſed, and perſuaded her that ſhe talks but little!"

While the prince made theſe reflections, the ſervants ſpread the table; and the prince was amuſed by obſerving that their miſtreſs aſked a thouſand queſtions merely for the pleaſure of hearing herſelf talk: he was particularly diverted by the lady's maid, who, in the midſt of all this fillineſs, praiſed her miſtreſs's underſtanding: "admirable!" cried he, aſide, "I am very glad that I came

here. This example convinces me how wiſely I have acted in not liſtening to flatterers! This ſort of people praiſe us with matchleſs effrontery; they conceal our errors, and change them into excellencies. For myſelf, thanks to my ſtars, I ſhall never be duped: I know my imperfections."—The good prince thought as he ſaid: and little ſuſpected that thoſe who had praiſed his noſe had ſpoken with as little ſincerity as the old lady's maid, whom he ſaw, from time to time, turning away her face to laugh. Meantime, he ſaid not a word, but eat with all his might.

"Prince," ſaid the old lady, when he began to be ſatisfied, "have the goodneſs

goodneſs to turn your face a little; your noſe caſts ſuch a ſhadow that I cannot ſee what is on my plate. There—thank you—that will do:—now, let us talk of your father: I frequented the court when he was but a little boy; but it is forty years ſince I retired into this ſolitude. Tell me a little concerning things at court in theſe days? Do the ladies love to reſort thither ſtill? In my time, they were to be ſeen, on the ſame day, at the aſſembly, the play, in the park, at a ball—how very long your noſe is! —I cannot accuſtom myſelf to it."

"Be ſo good, madam," returned the prince, "as to ſay no more about my noſe: it is at it is: what does it ſignify

ſignify to you? I am ſatisfied. I would not have it ſhortened in the leaſt."

"O, I ſee that the ſubject diſpleaſes you," cried the little-noſed talker, "and be aſſured, my poor prince, that it is by no means my intention: on the contrary, I am very friendly diſpoſed towards you, and wiſh to do you any ſervice in my power; but, for all that, I canot help being diverted with your noſe. I will take care, however, to ſay no more about it; I will even force myſelf to think it a very pug noſe; though, to ſay the truth, there really is ſtuff enough in it to make three very ſizeable noſes."

The

The prince having by this time ate his ſupper, grew impatient of the endleſs diſcourſe, which the good lady held concerning his noſe; wherefore, mounting his horſe, who had made a quieter meal, he took his leave.

He continued his journey; and, wherever he paſſed, he believed that all the world were fools, becauſe, all the world took notice of his noſe; but, notwithſtanding theſe animadverſions, he had been ſo thoroughly accuſtomed to hear that his noſe was beautiful, that he could never, for a moment, ſuppoſe it to be too long.

At length, the prince arrived where, beſide the way, roſe a ſuperb palace

palace of cryſtal. In this tranſparent abode, he beheld his princeſs! Tranſported with joy, he endeavoured to force the door; but this was impracticable. Unable to accompliſh this, he ſought to ſpeak with the princeſs, who, on her part, advanced her hand toward the glaſs. He wiſhed to kiſs her hand; but, which ever way he turned, he could not bring his lips forward; they were always kept at a diſtance by his noſe. Applying his hand, therefore, to put it aſide, if poſſible, he ſaid: "It muſt be acknowledged that my noſe is too long!"

Inſtantly, the palace of cryſtal opened; and the genius appearing with the

the princeſs in his hand, ſaid to the prince: "Behold the object of your ſearch! ſhe is your's: and from this moment be fortunate! You have now acknowledged the deformity of your noſe: it is enough: it is deformed no longer: the imperfection which is ingenuouſly confeſſed is always more than half removed. I am the old lady who entertained you on the road, and who helped you to diſcover the fault of your noſe. I am alſo the genius who cauſed its unuſual length, and who ſaid that, *till you acknowledged it, you should always be unfortunate:* but do not ſuppoſe that I was ever your enemy. Learn the leſſons which I deſigned to teach: He that does not know himſelf is liable

able to do wrong in every purſuit, and is, conſequently, unfortunate: and, to be aware of what is wrong in yourſelf, is the firſt ſtep towards gaining that which is excellent. You muſt ſee your errors and deformities before you can act with propriety in the world; and your deficiencies, before you can make any progreſs in improvement.

CON-

CONCLUSION

OF THE STORY OF

ARCHIGALLO AND ELIDURUS.

(From Page 95.)

Mr. MEREWORTH now related what afterwards befel the Two Brothers.

IT happened, at length, that a deſperate incurſion was made by an injured enemy. The people armed; repelled their foes; and drove from his throne their king, to whom they attributed their misfortunes.

As the king was no were to be found, every one concluded that he had fallen a victim to the rage of the multitude. The general cry was for Elidurus: and, after unavailing inquiries for his brother, this juſt man accepted the crown. Meantime, Archigallo had fled into the woods. He wandered about, without a friend, and dreading the ſight of every human being.

Elidurus remained king, till, hunting one day, he accidentally met the miſerable Archigallo. Each brother gazed the other in the face; each ſighed—each wept. A king, as Elidurus now is, was I once, thought Archigallo. A wretch, as Archigallo now

now is, I may be, thought Elidurus. The gentle Elidurus alighted from his horſe. The brothers embraced. Elidurus conveyed his brother to the neighbouring city: and there, after convening, he thus addreſſed, his nobles:—

"If I was in trouble, my lords, or if enemies were threatening us, I ſhould, perhaps, appear cowardly in reſolving to reſign my crown: but, as we are perfectly at peace, and I feel no other evils than which conſtantly attend on power, it is the principles of juſtice, and theſe only, which bid me commend to you my brother, in whoſe abſence I have reigned, to be now your king. My brother

has, no doubt, from his misfortunes, reaped improvement of his mind."

The nobles heard these words with sorrow: they regretted the resignation of Elidurus, and they disliked Archigallo. To the earnest intreaties of Elidurus, however, they submitted. Elidurus retired into private life, once more: and Archigallo lived an upright king.

THE

LESSONS

OF

ADVERSITY.

CHAP. I.

KALAHAD, the mighty monarch of the Indies, reigned happily over a people, whoſe welfare he promoted, and had nothing to wiſh for but an heir to his ſceptre and his virtues.

One day, he had a dream, in which he imagined himſelf to be watering

the root of a tree, whence iſſued a great flame that burned the neighbouring trees.

The prince, curious to diſcover the meaning of his dreams (for he was weak to ſuppoſe that his dream had a meaning), ſent for the wiſe Kimas, his prime miniſter, to give him an explanation.

Kimas, after hearing the dream, aſſured him that he was to have a ſon; and deferred till the next day the reſt of the explanation. The next day, all the aſtrologers and interpreters of dreams being aſſembled by order of the king, Kimas renewed his aſſurances

rances of the ſpeedy birth of a prince; but, before he explained the fire which aroſe from the foot of the tree, he begged the king to promiſe that he would pardon the revealer of the ſecret. The royal word having been given, he ſaid that the prince which was to be born would poſſeſs great knowledge; that his talents would reſemble a flame which, at the ſame time enlightens and warms; but that he would become the ſcourge of his ſubjects by the cruelties which he would exerciſe towards them, and by the maſſacre of all the learned men of the kingdom. The king, enraged, gave his miniſter to underſtand that had he not engaged to pardon any thing which might excite his indignation,

nation, he ſhould have been ſeverely puniſhed. On this occaſion, Kimas related the following apologue, or fable.

CHAP. II.

THE

CAT AND THE RAT.

"A Cat, preſſed by hunger, went abroad in ſearch of food: after a long journey, during which ſhe had been wetted by a conſiderable ſhower of rain, ſhe found occaſion to beg a lodging of a rat, who lived in a neighbouring rock. Having preſented herſelf at the entrance of his cave, ſhe deſcribed, in a feeble and dying voice, and in the moſt pathetic manner, the deplorable

nation, he ſhould have been ſeverely puniſhed. On this occaſion, Kimas related the following apologue, or fable.

THE

CHAP. II.

THE

CAT AND THE RAT.

"A Cat, preſſed by hunger, went abroad in ſearch of food: after a long journey, during which ſhe had been wetted by a conſiderable ſhower of rain, ſhe found occaſion to beg a lodging of a rat, who lived in a neighbouring rock. Having preſented herſelf at the entrance of his cave, ſhe deſcribed, in a feeble and dying voice, and in the moſt pathetic manner, the deplorable

plorable condition to which ſhe was reduced; and aſſured him that, notwithſtanding the enmity which ſubſiſted between them, his life ſhould be in ſafety.

"The rat replied that, he could place no ſort of confidence in her; that, notwithſtanding her oaths, he was afraid of becoming her victim; and, in ſhort, that he was well aware how imprudent it was to truſt the lamb to the wolf, or wood to the fire.

"The cat redoubled her intreaties: ſhe added that, it was adviſable to ſeize the opportunity of obliging an enemy, in order to make a friend of him;

him; and that a good action never paſſed unrecompenſed.

"The rat continued inflexible, replying to the cat that he had little reaſon to believe ſhe would not become perfidious and traitorous; and that to comply with her requeſt would be to imitate him who put his hand into the viper's mouth. At length, the hypocrite perſiſting in her intreaties, and claiming the rights of charity, the rat exclaimed: I will ſave this wretch: for, though ſhe ſhould be the cauſe of our death, we ſhould do good to our enemy: it belongs to heaven to preſerve the innocent. He immediately afforded ſhelter to the cat. Scarcely had ſhe recovered

covered her ſtrength, when ſhe ſeized the rat, and attempted to ſtrangle him.

"Traitor! cried the rat, is this the end of thy promiſes and thy oaths? Is it thus, that after thy life has been ſaved, thou wouldſt take away that of thy benefactor?

"He was upon the point of dying under the talons of the cat, when a pack of hounds having perceived, her and miſtaken her for a fox, ſeized the perfidious annimal, tore her in pieces, and ſaved the rat."

Such, added Kimas, is the puniſh-ment of thoſe who violate their oaths.

In

In concluſion, to appeaſe the king, he aſſured him that the prince whoſe deſtiny he foreſaw, reclaimed from his wonted errors, would make a duty of endeavouring to imitate the wiſdom of his government.

CHAP. III.

SOME little time afterward, a prince was born. The firſt care of the Indian king was to employ himſelf with Kimas in forming a plan of education for his ſon. When the young prince had attained the age of twelve years, Kalahad had a palace built for him, compoſed of three hundred and ſixty apartments. With much care, he ſelected three of the wiſeſt men in his dominions, to whom he intruſted the education of the prince. He deſired that he might not be ſpoiled by indulgence; and that nothing ſhould be

be neglected that could increaſe his knowledge. He cauſed inſcriptions to be made on the numerous doors of his ſpacious palace, pointing out the different ſtudies to which each of them ſhould be dedicated.

The moſt promiſing youth never united more genius with application. Once a week, the prince went to ſpend a week at the king's palace, where the preceptors interrogated their illuſtrious pupil in the royal preſence, concerning every thing in which he had been inſtructed.

The rapid progreſs he made in all the ſciences, produced throughout the court, as much aſtoniſhment, as

admiration: and in the courſe of one year, he became ſo completely accompliſhed, that the maſters declared he had nothing more to learn; that, in ſhort, he equalled if not excelled the moſt intelligent men in the kingdom. The king did not reſt there: he wiſhed his ſon to be publicly examined by Kimas himſelf. Accordingly, on the day appointed, the viziers and learned men had orders to aſſemble at the palace: during this auguſt ceremony, Kimas, in order to diſplay the abilities of the prince, put him to every trial that his own profound knowledge and vaſt experience could ſuggeſt. He propoſed numberleſs philoſophical, moral, and political

litical queſtions, and the prince gave ſatisfactory replies to all, with a ſuperiority beyond all example.

After this examination, the king named his ſon his ſúcceſſor.

The young prince was eighteen years old when Kalahad reſigned to him his crown, and cauſed him to be acknowledged his ſucceſſor. The good king gave him, alſo, at his death, the beſt advice; and his laſt words were like golden arrows aimed at the heart of his ſon.

The young king walked for ſome time in the ſteps of his father, and cauſed his virtues to live again in him-

ſelf; but, ſoon, the dawning of the paſſions, and the dangerous abuſe of power, led him to ſhake off every rein upon his conduct. He plunged into every ſort of diſſipation, employed himſelf only in every ſort of vice, and appeared not to have retained the leaſt tincture of the excellent education he had received.

He choſe for his queen a woman who encouraged his weakneſs, and from that hour he totally neglected all public buſineſs.

So important an alteration enraged all the kingdom. The ſeventy viziers, and the three hundred and ſixty cadies who adminiſtered under is orders,

ders ſeeing that affairs remained in a ſtagnant ſtate, that the king no longer attended to public juſtice, that he forwarded nothing, that he anſwered no letters, ſought the ſage Kimas, and intreated him to put an end to this diſorder.

They were perſuaded that, it was he alone who could arouſe the prince from the indolent lethargy into which he had ſunk.

Kimas conſented to undertake the taſk; and being, after conſiderable difficulty, introduced to the king, ſpoke to him, with a degree of courageous freedom that had ſome times offended even the virtuous Kalahad himſelf.

himſelf. The diſcourſes which he held with the young king was mixed with apologues: this is the ſtyle of ſpeaking in the Eaſt, and it is a veil under which truth may be uttered to thoſe who are accuſtomed to flattery. The king was touched with the remonſtrances of Kimas, and he promiſed that, the next day, the palace ſhould be opened; that the people ſhould ſee him; and that he would adminiſter juſtice as formerly.

As ſoon as Kimas had announced this news, the people gave way to burſts of joy; but their pleaſure was of ſhort duration.

One of the favourites of the king, who was poſſeſſed of addreſs and cunning,

ning, perceiving his maſter melancholy after the departure of Kimas, parried the blow which the faithful counſellor had given; and, by expoſing him to ſuſpicion, eaſily deſtroyed his work.

The next day the people, aſſembling at the palace, found it ſhut as uſual. Two days after this, Kimas ſought again the preſence of the king, and complained of the inexecution of his promiſes. The prince aſhamed of his weakneſs, aſſured him, that the next day, his people ſhould have reaſon to be ſatisfied.

The favourite perceived, immediately, that he had been counteracted; and

and took care to prevent the accomplishment of the new resolutions of the monarch. He was not ignorant that Kimas had successfully employed an apologue in order to insinuate wisdom into the mind of the prince: he knew how to give it a different turn, and by this means he defeated the project. Such is the abuse of human things: falsehood and truth employ the same arms; and imperious *eloquence* is a two-edged sword, which cuts either way.

The people seeing their hopes twice deceived, and being unable to behold their prince, began to rebel.

Kimas

Kimas returned for the third time to utter their complaints at the feet of the monarch, and the king again promiſed to ſhow himſelf to his people; but, ſcarcely had he left the preſence, when the favourite in his turn changed the determination of the king.

The people, driven to the utmoſt extremity by this conduct, took arms, and went to the palace, reſolved to force its doors, and ſet it on fire.

The king, informed of what was paſſing, knew not how to act, and called for his dangerous counſellor. The favourite, ſomewhat leſs weak than the king, but, ſtill, like all weak minds,

minds, always hurried to extremes, adviſed that the heads of Kimas, of the viziers, of the learned men, and and of the generals of the army ſhould be cut off.

This abominable advice was followed by the blind monarch. He firſt engaged Kimas, by the moſt magnificent promiſes, to procure the diſarming of his people; and, the next day, the palace was, in reality opened: but Kimas, and after him, the viziers, then the learned men and the chiefs of the people, were ſucceſſively introduced into the interior of the palace, and there immediately maſſacreed.

CHAP.

CHAP. IV.

THE people, deprived of their chief, were diſperſed without difficulty, and every thing became quiet; but, in a ſhort time, all theſe cruelties, and the ſtate of weakneſs to which the kingdom was reduced, became known to the neighbouring kings, who were not without ambition.

One of theſe kings concluded that this was the moment in which a defenceleſs State might be invaded, the riches of which he had long envied.

He wrote a letter full of arrogance to the Indian king, in which he declared that he was about to enter his kingdom with an innumerable army, unleſs he became tributary to him, as he had been previouſly to the ſon of Kalahad.

The unfortunate prince, on reading this letter, abandoned himſelf to deſpair. He went to the chamber of the women, ſhewed them the letter, and expoſed his ſituation.

Immediately, the grave council uttered piercing cries, and burſt into tears.

"Ah, what!" exclaimed he, "is it tears that I demand? Can you offer

offer no remedy for the evils with which we are threatened, nor give me, at leaſt, ſome ſalutary advice?"

"Alas!" replied they, altogether, "we are only women; ſtrength does not belong to us, and we are not in a condition to give you any advice. It is in men only that wiſdom, united with ſtrength, is to be found."

Theſe words opened the eyes of the monarch, and diſſipated the illuſion which had ſurrounded him: he felt, in a lively manner, the miſtake he had made in cutting off and deſtroying the nerves of his kingdom, by the death of the virtuous perſons whom he had ſacrificed. In ſhort,

full of indignation againſt the women, he deſcribed, in the following fable, his unhappy ſituation.

CHAP. V.

THE HEATH-COCK AND THE TORTOISES.

"A Colony of Tortoiſes were eſtabliſhed upon an iſland the verdure of which was perpetual, and the beauty was augmented by groves of beautiful trees. A heath-cock flew thither to repoſe himſelf, and to enjoy the freſhneſs of the place. As ſoon as the tortoiſes beheld him, they were ſtruck with his beauty, and became extremely fond of him: the heath-cock on his part, was not inſenſible to their attachment; but, on the

next day, the neceſſities of life obliged him to leave them, promiſing, at the ſame time, to return in the evening.

" After flying from one place to another, during the whole day, he returned as he had ſaid, to take his reſt with the tortoiſes; and he continued to live in this manner.

" The tortoiſes, who bore his abſence with conſiderable anxiety, and who had not the pleaſure of ſeeing him, except in the night time, fearing that one day or other, he would take flight to ſome other country, pondered upon meaſures for fixing his abode among themſelves.

" The moſt clever among them undertook

undertook to bring about the end which they all deſired; and, one fine evening, the heath-cock being returned as uſual, the negociator opened the great affair.

" She began with tender complaints. We are ſo attached to you, ſaid ſhe, that we cannot live without you; when you leave us, all our pleaſures ceaſe, and uneaſineſs ſucceeds.

" The heath cock replied, that they ſhould have no reaſon to think him ungrateful for their partiality; and that they were extremely dear to him; but, added he, I have wings; and it is impoſſible for me to remain long in the ſame place.

" Thus

Thus then, replied the tortoiſe, it is your wings which deprive you of the ſweet repoſe which you might enjoy: what was given you for a bleſſing, is a ſource of trouble to you. Ah! among us, what would you have to fear; if diſencumbered of your wings? Why not tear away thoſe uſeleſs plumes, the inſtruments of reſtleſs inconſtancy, that you may paſs a tranquil life with us!

"The fooliſh heath-cock liſtened to this diſcourſe: he uſed his beak to tear away all the feathers of his wings, and in an inſtant he deprived himſelf of his moſt valuable advantage.

"A weaſel,

" A weaſel, an inhabitant of the iſland, perceived the unfeathered heath-cock, and ſeeing him defenceleſs, flew upon him. Covered with wounds, the bird attempted to make uſe of his wings; theſe could not now bear him away from his cruel enemy.

" The tortoiſes, witneſſes of his misfortunes, were overcome with grief, but they remained motionleſs. The heath-cock, turning toward them, cried piteouſly: have you no other aſſiſtance to offer me but your tears?

" It is all, replied they, that is in our power: we are tender, and capable of pitying your misfortune, but without ſtrength to defend you.

" Ah!

Ah! replied the dying bird, I know it: it was myself who brought about my destruction."

CHAP.

CHAP. VI.

THE king having, in relating this apologue, taken leave of the women, ſhut himſelf up in the apartment where, by his orders, the ſages and great men of the kingdom had been ſlain.

There, giving free courſe to his tears and his ſorrows, he paſſed the whole day without eating or drinking, in the deepeſt grief. As ſoon as night arrived, he diſguiſed himſelf as a beggar, and went out of his palace ſecretly.

As

As he went through the different parts of the city, he found, in an obſcure part, two young men who were talking together, and who were at the moſt twelve years of age.

One of the two ſaid to the other, "What do you think of my father's prediction, concerning what is to happen at our harveſt?"

The other not appearing to be acquainted with the prediction, the firſt aſſured him that the exceſſive heat would cauſe a great drought that year. He ſpoke afterwards of the maſſacre of all the ſages, the learned men, and the brave of the kingdom; and he added, that in a little time, events more terrible would be ſeen.

"And

"And what can happen to us," replied the other, "more terrible than the famine which, through the want of rain, muſt deſolate the country?"

"You know not then," returned the young man, "that a certain king has ſent to our's, to declare that he is coming to inundate the dominions with troops, and carry fire and ſword throughout!"

He deſcribed the conſequences of this invaſion, and predicted the ſevereſt evils: "at leaſt," ſaid he, "unleſs the enemy, by ſome ſtratagem, is ſubdued."

This dialogue made the king weep bitterly; but it ſerved, at the ſame

time, to conſole him. He felt ſome degree of hope return to his heart: he concluded that providence had not wholly abandoned him, ſince, in a child of twelve years of age, he had diſcovered ſo much wiſdom, ſo much ſupernatural intelligence.

Surpriſed to find the young man informed of affairs which had paſſed in ſecrecy in his court, and which were not yet known to his people, he thought he had found a treaſure, and cauſed him to come on the next day to his palace.

CHAP. VII.

THAT which gave the principal inquietude to the king, was the menacing letter which he had received from the neighbouring prince, his tributary: he aſked the young man, what remedy could be applied to this preſſing evil?

The young man replied, that he ſhould preſerve ſilence till his majeſty had granted him a favour.

The prince having promiſed to do whatever he deſired, the young man begged him to judge between him-

ſelf and three perſons of whom he had to complain, and to decide their diſpute according to the rules of juſtice. He engaged him to puniſh, where puniſhment ſhould be found to be due, without any particular regard to himſelf.

The king aſſured him, that he ſhould have reaſon to be ſatisfied with his equity; but that it was neceſſary firſt, he ſhould give advice on the ſubject of the letter which, at preſent, required a reply.

The young man then ſaid to the king: "As the ambaſſador who has been ſent with this letter, is ordered to wait only three days, you muſt refuſe to give him audience; and

and you muſt not permit him to appear before you, till the morning of the fourth day."

" On that day, he will preſent himſelf at the door of the palace, and make this proclamation to the people: I am ambaſſador from ſuch a king, charged with the notification of his orders to your's. I have already waited three days for a deciſive anſwer from your king, which I have not yet received. I take you to witneſs againſt him, that I have executed my commiſſion, and I prepare to return to my own king.

When this proclamation is made, you ſhall inform the ambaſſador, that he may come before

you; and ſhowing him the letter in queſtion, which you ſhall make him read, you ſhall aſk whether his maſter is actually inclined to behave as he threatens? If he replies in the affirmative, you ſhall rejoin, that, in his circumſtances, he ought to have written in a more reſpectful manner; that his menaces are diſregarded here; and that there is no difficulty in replying to his letters; but that the reply ſhall not be made but by a young ſcholar who is yet learning the firſt elements. After this, you will ſend for me, and order me to write a reply on the inſtant."

The king did as the young man had ſaid, in every particular. He cauſed the ambaſſador to come to his palace, and

and at the ſame inſtant, ſent in ſearch of the ſecretary of ſtate of twelve years of age. As ſoon as he appeared, the king gave him the letter which his tributary had ſent, and ordered him to write an anſwer.

The letter ran in the following terms:

" After hearing of the maſſacre of the moſt learned, the wiſeſt, and moſt brave men of your kingdom, I am convinced that you can be no longer in poſſeſſion of any ſtrength or power; and that your inſolence is as great as the corruption of your manners. On theſe grounds, If I do not conquer you, I will undertake to build a palace upon the waves of the ſea. I have ſent my ambaſſador, whom

whom I have commanded to wait for your anſwer, during three days; and if in that time, you do not ſignify your ſubmiſſion, I ſhall immediately give my army orders to march againſt you."

The young man, after reading this letter, ſaid that he ſhould anſwer it without difficulty; and accordingly wrote a reply in an inſtant. He obſerved that the death of the learned and brave men, with which his maſter was reproached, had not wholly robbed the kingdom of either ſages or warriors. He laughed at the ridiculous preſumption, with which the tributary prince had talked of building a palace on the waves of the ſea, if he did not ſubdue his maſter. In

concluſion,

concluſion, he took occaſion to inform him, that the anſwer was written by a mere ſchool-boy; and he finiſhed, by reminding the king that if he did not ſend his annual tribute with expedition, the king his maſter would march a powerful army againſt him to reduce him and take away his crown.

When the ambaſſador had returned to his ſovereign, and preſented the letter, the king conſidering that if the country of the ſon of Kalahad was again repleniſhed with ſkilful men, he had reaſon to dread the conſequences of his raſh impertinence, immediately ſent his accuſtomed tribute, with a letter full of ſubmiſſion.

CHAP.

CHAP. VIII.

AS ſoon as the tribute was arrived, the Indian king ſent in ſearch of the young man, whom he wiſhed to recompenſe for his ſervices. The young man, having reminded him of the juſtice he had engaged to adminiſter, between himſelf and three other perſons, went in ſearch of three faithful ſervants of his father, and gave them the following inſtructions:

"I wiſh you to come before the king; and I will lay againſt you three different accuſations: when," ſaid he, addreſſing himſelf to the firſt, "I declare to the king that you have killed my

my father, confeſs the fact, and ſay that your motive was, that my father gave you good advice, and you was bent upon doing wrong; when, continued he, to the ſecond, I accuſe you of having thrown away great riches which I had given to your care, ſay that you had a wretched wife who had diſſipated them; and when" added he to the third, "I aſk you to give me good advice, reply: what counſel can I give you? I am wicked, and have no inclination for good.

The three perſons replied in the manner they had been deſired; and the king ordered them to be puniſhed. "Hold, prince!" cried the young man: "all the crimes with which theſe are charged, you alone

alone have committed. You killed Kimas my father; you threw away riches, when you deſtroyed the great men of your kingdom, and this you did at the inſtigation of your wife; and he that has no inclination for good, is that wife herſelf."

This ſudden burſt of light pierced like an arrow the heart of the young prince, and brought him to himſelf. He aſſembled the people, and aſſured them of the change which they ſhould perceive in his conduct; and made the ſon of Kimas, as the heir of his father's wiſdom and virtues, his grand vizier.

THE

THE

SWEET-BRIAR.

AN APOLOGUE.

I Aſcended a bank that was covered with ſhrubs and plants; and after delighting myſelf with the proſpect that extended before me, till my ſenſes were tired of ſo vaſt a range, I turned and admired the flowers that grew on every ſide: I gathered the golden trefoil, the king-cup, and the daiſy, from the ground; but mine

eyes were chiefly attracted by the briar and her roſes.

I lamented the fate of thoſe elegant flowers, which, blooming in a place ſo ſequeſtered, could ſcarcely hope to beſtow pleaſure upon any other eyes than mine; nor to hear their praiſes from any other tongue.

"O, roſe of my own country," I ſaid, "what a pity it is that you have not chanced to grow near ſome frequented path, near ſome high-road, where you might have refreſhed the weary with your ſweet preſence! where you might have ſoftened the heart of the rude, and comforted the boſom of the miſerable!—Or, in ſome green-hedged walk, where, at evening

evening the ſolitary ſtrolls along, who would not have failed to admire you!

"What a pity it is that, thrown into this obſcure ſituation, you are uſeleſs! Why, alas! do you ſupport, by example, the melancholy maxims of the ſages, who complain of the worthleſſneſs of beauty? The homely cabbage gives us food: but you, unſeen, bloſſom in vain; and the winds are loaded with the unprofitable burden of your leaves!—What a pity it is that you are uſeleſs!

The Briar, with a voice gentle as the ſlight of goſſamor at noon, and breath like the breath of the ſweeteſt roſes, replied:

"I boaſt

"I boaſt not of my importance; but HE who planted me here has not planted me in vain. Could your eyes perceive the myriads of living creatures which enjoy their exiſtence upon my leaves; could you count the multitudes which daily viſit my bloſſoms; you would not ſay that I am uſeleſs. If you extend your thoughts to the importance of thoſe beings whoſe exiſtence depends upon mine, you would perceive that, even in this ſolitude, I am fulfilling no idle taſk.

"Traveller, I thank you! but God has permitted me to give pleaſure to many other eyes than thine; and the incenſe of praiſe is offered to me daily. You know not what bliſs my colours

colours and my perfume impart to thouſands that are capable of enjoyment; you know not what ſongs of thankſgiving the grateful bee pours forth: thankſgivings which belong ſolely indeed to HIM, whoſe glory is the happineſs of his creatures; yet, there is a joy in being even the meſſenger of good.

"But you, traveller! think nothing uſeful which men cannot immediately employ: nothing beautiful the excellence of which they cannot perceive; and thus, through human pride, withhold from the Creator the larger portion of his praiſe. Short-ſighted philoſophers! admitting, even, that nothing is good which does not promote

mote the welfare of man, how often do ye overlook the ſources of that welfare! Hourly, in this my remote abode, I aſſiſt to purify the atmoſpheres of your palaces and cities: and from me the breeze wafts health and joy to the drooping.

" Nor, lament, traveller, that I am not rooted beſide the public way! rejoice, rather, (and let your own heart bear teſtimony!) that, even here, a bleſſing is prepared for the wanderer! and remember, that there is ONE ſo liberal in his bounty that, ten thouſand gifts are prepared, to periſh (if I may ſo ſay) untaſted, leſt any thing ſhould want, and be unſatisfied: leſt there ſhould be a

ſpan's-

ſpan's-breadth of this creation, in which no token of his goodneſs might be found."

Printed by J. Bonſor, Salisbury Square, 1800.

Of VERNOR and HOOD, and E. NEWBERY, may be had,

Lately published,

Price One Shilling and Six Pence,

THE

CRESTED-WREN.

BY

EDWARD-AUGUSTUS KENDAL.

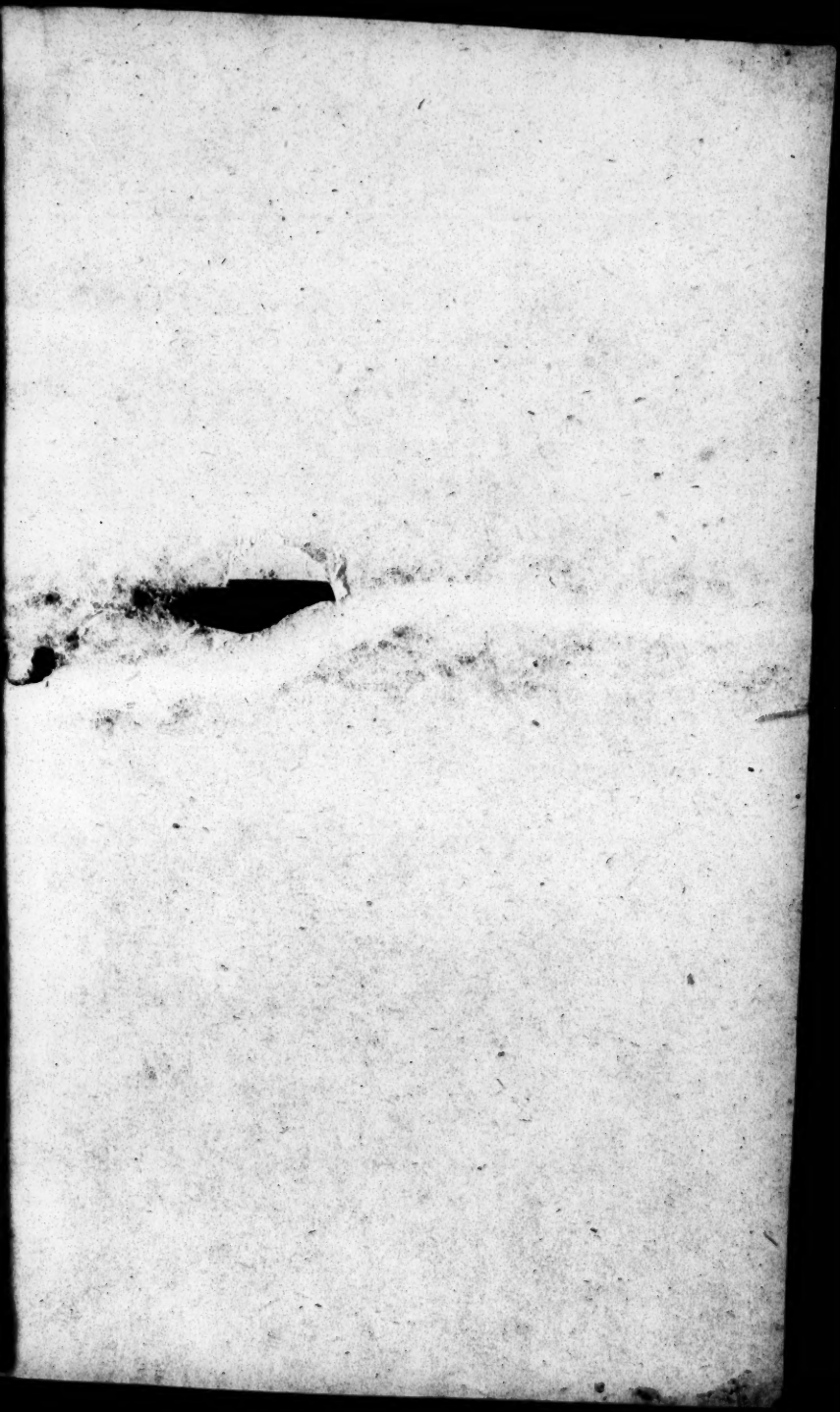
" This little volume possesses more interest and " amusement, and conveys more useful information, " through a pleasing medium, than might be expected " from its most unassuming title "

New London Review, June 1798.

" This little volume greatly exceeds in merit many " bulky publications which we have been under the " necessity of perusing ; and we may affirm that Mrs. " Newbery's juvenile library contains few, if any, " books more engagingly adapted to the instruction of " youth than the CRESTED-WREN."

Critical Review, August, 1798.

By the same Author.

2 Keeper's Travels in Search of his Master, 2d. edit. 1s. 6d.
3 The Sparrow, 2s.
4 The Canary-Bird, 1s. 6d.
5 The Swallow, 1s. 6d.
6 The Indian Cottage, from the French of M. de St. Pierre, 2d edit 1s. 6d.
7 Amasis; or, the Manners of the ancient Gauls, 2s 6d.
8 Beauties of St. Pierre, 3s. 6d.
9 Etudes de la Nature, abrege, 4s.
10 A Mother's Advice to her Son and Daughter, from the French of the Marchioness de Lambert.
11. The Stories of Senex.

BRITISH
14 JA 92
MUSEUM